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ANECDOTES FROM
GANDHIJI'S
LIFE

Part III

BRITISH COUNCIL
150-B. MOUNT ROAD,
MADRAS.

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NATIONAL HERITAGE SERIES

ANECDOTES FROM GANDHIJI'S LIFE

PART III



“Where he sat was a temple,
where he walked was hallowed ground.”

—Nehru

Price 70 nP.

BRITISH COUNCIL
150-B, MOUNT ROAD,
MADRAS.

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He is a man who may well be described as a man among men, a hero among heroes, a patriot among patriots, and we may well say that in him Indian humanity at the present time has really reached its high-water mark."

It was a bitter day for India when an assassin's bullet struck down this brave and unselfish leader and liberator. In the noble words of Shri Jawaharlal Nehru:

"A glory has departed and the sun that warmed and brightened our lives has set and we shiver in the cold and dark. . . . The light has gone out of our lives and there is darkness everywhere."

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caste Hindus. He wanted to show his countrymen, as he had done in Calcutta, that the sweepers' work was as honourable as any other.

Gandhiji also visited many villages. He found them full of dirt and disease. He wanted the villagers to make their villages clean and healthy.

Gandhiji wanted to teach India the great lessons of self-help and the dignity of labour. He felt that he himself must first set an example for others to follow.

So Gandhiji founded the Satyagraha Ashram at Ahmedabad. Any one—even an untouchable—could join the Ashram. But before joining the Ashram he had to take a number of vows.

He was to lead a pure and holy life of self-sacrifice. He was to cook food with his own hands, sweep the grounds, and even clean the latrines. He was to practise truth and *ahimsa* (non-violence). He was to spin daily and wear *khaddar*. His one aim in life must be to serve his Motherland.

And here Gandhiji lived for many years with his family, friends and followers, all of them doing their utmost to help the poor and serve their country.

Until this time India's leaders had little or nothing to do with the peasants. Gandhiji felt



GANDHIJI SPINNING

that Village Uplift was India's First Freedom. Over 80 per cent of the people lived in villages. So he urged the Ashram workers to go into the villages and teach the peasants to give up their old dirty ways and to improve their homes. Sometimes the villagers would not listen to them and refused to remove the dirt lying around them. Then the Ashram workers would clean wells, sweep roads, and even remove rubbish heaps, until the villagers felt ashamed and began to do the work themselves.

Then Gandhiji turned his attention to the 'untouchables'. Harijan Uplift was, according to him, India's Second Freedom. How could India, even when free, hold her head high among the great nations of the world, when sixty million of untouchables were looked upon as outcastes by the high-caste Hindus? He wanted the Hindus to look upon them as their equals and to allow them to draw water from their wells and to worship in their temples.

Lastly, Gandhiji wanted the people to wear hand-made cloth and to boycott foreign cloth, if they really wanted freedom. Gandhiji himself spun every day, and he also called upon his countrymen to take to spinning.

Such was Gandhiji's message. It touched the heart of India. People eagerly took it up, and a new India was born.

LESSON 2

“SIT DOWN, GANDHI”

GANDHIJI addressed a meeting at Banaras in 1916. Mrs. Besant presided over the meeting. It broke up before Gandhiji could finish.

There were many Rajas, Maharajas and high Government officials present. Gandhiji began:

“These princes are proud of their jewellery. I compare with these rich princes the millions of the poor. I tell them freely and frankly that there is no hope for India unless they use their wealth in the service of their countrymen.”

“Hear, hear,” some students cried. Many other people disagreed. Several princes walked out. Gandhiji went on:

“Whenever I hear of a great palace rising in any great city of India, I at once feel and say, ‘Oh, the money for building it has come from the poor peasants.’ Our freedom can come only through the farmer. Neither the lawyers, nor the doctors, nor the rich landlords are going to secure it. Congress, beware !”

These were brave words. But Gandhiji did not stop here. He went further and said: "It is a matter of great shame for us all that we speak and write in a language that is foreign to us. If we want to have a free India today we should have educated men able to speak in their mother tongue to the heart of the nation and work amongst the poorest of the poor."

Gandhiji shocked his hearers further when he said: "No amount of speeches will ever give us self-government. It is only our conduct that will fit us for self-government. You must act without fear. If you trust and fear God you shall fear no one—not Maharajas, not Viceroy, not even Sovereigns."

People were not prepared for all this. Gandhiji had uttered a few more sentences when Mrs. Besant called out to him: "Please stop."

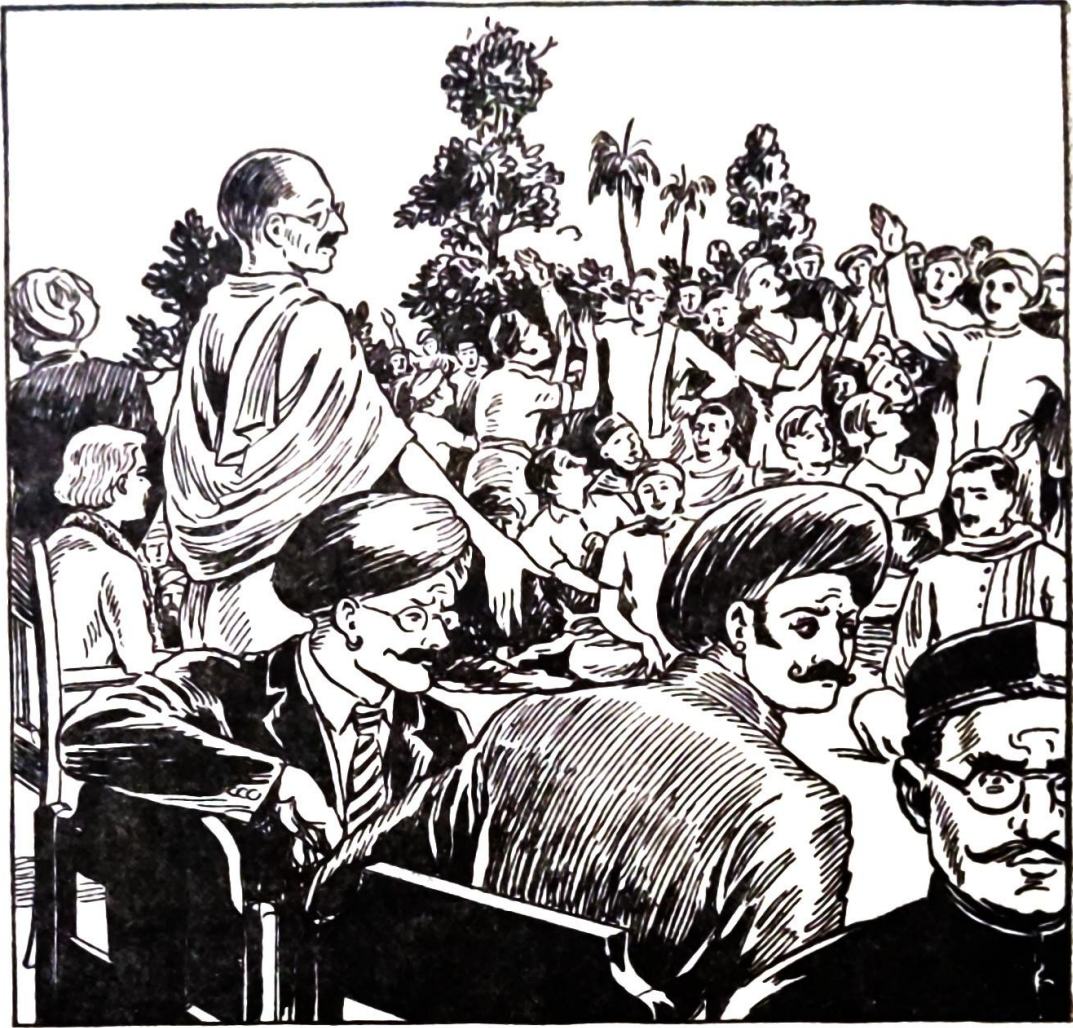
Gandhiji turned round to her and said: "I will obey your orders. If you think that by speaking in the way I am, I am not serving my country, I will certainly stop."

"Please explain your object," said Mrs. Besant coldly.

"I am explaining my object, but," said Gandhiji. He could not be heard above the noise.

"Go on," some shouted.

"Sit down, Gandhiji," shouted others.



GANDHIJI ADDRESSING A PUBLIC MEETING

When order was restored, Gandhiji wanted to continue, but many important men now left the platform. Again there was great disorder, and Gandhiji had to stop. But Gandhiji had said what he wanted to say.

From Banaras Gandhiji went home to Sabarmati. But his voice had reached all the corners of India. It was the voice of a brave man who lived like a poor man in an Ashram and told the rich that it was their duty to serve their poor countrymen.

LESSON 3

'CHILDREN OF GOD'

GANDHIJI loved Harijans very much. He called them 'Children of God.' All his life he fought for the rights of the poor Harijans.

He knew how the Hindus ill-treated them. They would not allow them to draw water from the wells they themselves used. They would not allow them to enter their temples. They would not even touch them. They called them 'untouchables'.

He lived with the untouchables in order to make them feel that they were equal to the Hindus. He even ate food cooked by them. Whenever he visited Delhi, he always stayed in the Harijan Colony.

Not only did Gandhiji live with the untouchables, but he did with his own hands all the work that they did. He cleaned latrines with his own hands.

In this way he wanted to show his countrymen that the work done by Harijans was not at all low or degrading.



GANDHIJI HOLDING IN HIS ARMS A HARIJAN CHILD

Gandhiji even went a step further. He adopted an untouchable as his daughter.

As a child, Gandhiji liked to play with an untouchable boy. This was against his mother's wishes. Whenever he happened to touch the sweeper boy who came to the house, she always insisted on Gandhiji's taking a bath. Though he loved her, he disobeyed her. On such occasions he would say to her : " It is really not necessary, Mother. Untouchables are as much my brothers as my playmates at school."

In May, 1918, Gandhiji went to a meeting in Bombay which had been called to discuss the condition of the untouchables and the way to improve it. When he got up to deliver his address, he said: "Is there an untouchable here?"

No hand was raised. Gandhiji refused to speak.

Although he was devoted to the cause of the Harijans, he wanted them to be clean. Once, at a public meeting, he saw a dirty little Harijan child. He at once lifted the child up in his arms and said gently but firmly: "Blow your nose clean!"

Nobody else in Gandhiji's place would have taken any notice of the little Harijan with a dirty nose. But to him the poor Harijan child was as dear as any rich child in the world. In that child he saw one of those unfortunate people for whose rights he had been fighting all his life.

So great was his love for the Harijans that Gandhiji once said: "I do not want to be re-born, but if I had to be re-born I should wish to be an untouchable, so that I might share their sorrows, sufferings and the insults heaped upon them and so that I might try to free myself, and them, from their miserable condition."

LESSON 4

GANDHIJI'S EXPERIENCES IN BIHAR

ONCE Gandhiji had to go to Patna. He wanted to do something for the poor people of Champaran. The peasants there had to suffer great hardships at the hands of the white planters.

Rajkumar Shukla, a poor peasant, was with Gandhiji. He took him to Rajendra Babu's place in Patna.

Rajendra Babu was not there. He had gone to Puri, leaving two or three servants at the bungalow.

There was strict untouchability in Bihar. The servants did not know Gandhiji's caste. So he was not allowed to draw water from the well while they were using it.

Gandhiji wanted to use the latrine. Rajkumar directed him to the indoor latrine. The servants at once objected and told Gandhiji to use the outdoor latrine.

Gandhiji was surprised but was not at all irritated. The servants were not to blame. They were merely doing their duty.



SERVANTS ASKING GANDHIJI NOT TO USE THE WELL

While in Bihar, Gandhiji happened to visit a small village. There he noticed some women wearing very dirty clothes.

Gandhiji told his wife to ask them why they did not wash their clothes. She spoke to them and told them to keep their clothes clean.

At this, one of the women took her into her hut and said: "Look, we have no box containing other clothes. The *sari* I am wearing is the only one I have. How can I wash it? Please

ask your husband to get me another *sari*, and I promise that I will then bathe and put on clean clothes every day."

It was only then that Gandhiji fully understood how poor India was. He felt that he had no right to wear so many clothes when his countrymen had so few. From that day onward he went about in a *dhoti* only and lived like a poor man in a hut, in order to make the poor feel that he was one of them.

LESSON 5

GANDHIJI'S FIRST VICTORY IN INDIA

GANDHIJI was invited by a poor peasant of Champaran to look into the grievances of the peasants of the district against the white indigo planters.

Gandhiji met the peasants, but he also thought it necessary to know the planters' side of the case.

So he visited the Secretary of the Planters' Association. The Secretary told him that they could give no information to an outsider. Gandhiji told him politely that he was not an outsider.

Next Gandhiji called on the Commissioner of the Division. The Commissioner, instead of listening to him, spoke to him rudely and told him to leave Tirhut at once.

Gandhiji did not leave. He went on to Motihari, the capital of Champaran. Several lawyers went with him. There was a large crowd at the railway station to welcome him.

He at once began his work. A report came in

that a peasant had been ill-treated in a village nearby.

Gandhiji decided to go and see the man. The next morning he started out on the back of an elephant. He had hardly gone half way when a messenger from the Police Superintendent overtook him and ordered him to return to town in his carriage.

Gandhiji obeyed. The Superintendent then served a notice on him to leave Champaran at once. Gandhiji said he would disobey the order. Thereupon he received a summons to appear in court next day.

Gandhiji remained awake that whole night writing letters and giving necessary instructions to Babu Rajendra Prasad, Babu Brajkishore Prasad and others.

The news of the notice and the summons spread like wildfire throughout the town.

Morning found the town of Motihari crowded with peasants. They did not know who Gandhiji was. They had only heard that the Government were going to try a Mahatma who wanted to help them.

The authorities were puzzled. The crowd was growing bigger and bigger every hour. Gandhiji was polite and friendly. He helped the officials to control the crowd.



GANDHIJI CALMING THE CROWD

The Government prosecutor pressed the judge not to go on with the case. Gandhiji requested him to go on with it. He said he was guilty, as he had disobeyed the order to leave Champaran. He said that he respected law, but he had disobeyed the order because it hindered him from doing service to his countrymen.

The judge said that he would pronounce judgment in a few days.

Before Gandhiji could appear before the court

again, he received a written message from the judge informing him that the Lieutenant-Governor had ordered the case to be dropped.

Civil disobedience had thus triumphed. Gandhiji had won his first victory in modern India. The peasants had now learnt how to stand up for their rights.

In this way Gandhiji taught his countrymen the lesson that they must defend their rights and thus make India free.

The Champaran incident was a turning-point in Gandhiji's life. It made his name known all over the country. People now called him Mahatma Gandhi.

LESSON 6

GANDHIJI'S FIRST FAST

GANDHIJI would have stayed at Champaran for a longer time, had a call not come to him from Ahmedabad.

There was great unrest among the mill-workers there. They were overworked and underpaid. They wanted better conditions and more wages.

They held meetings every day. Gandhiji said that their case was a strong one.

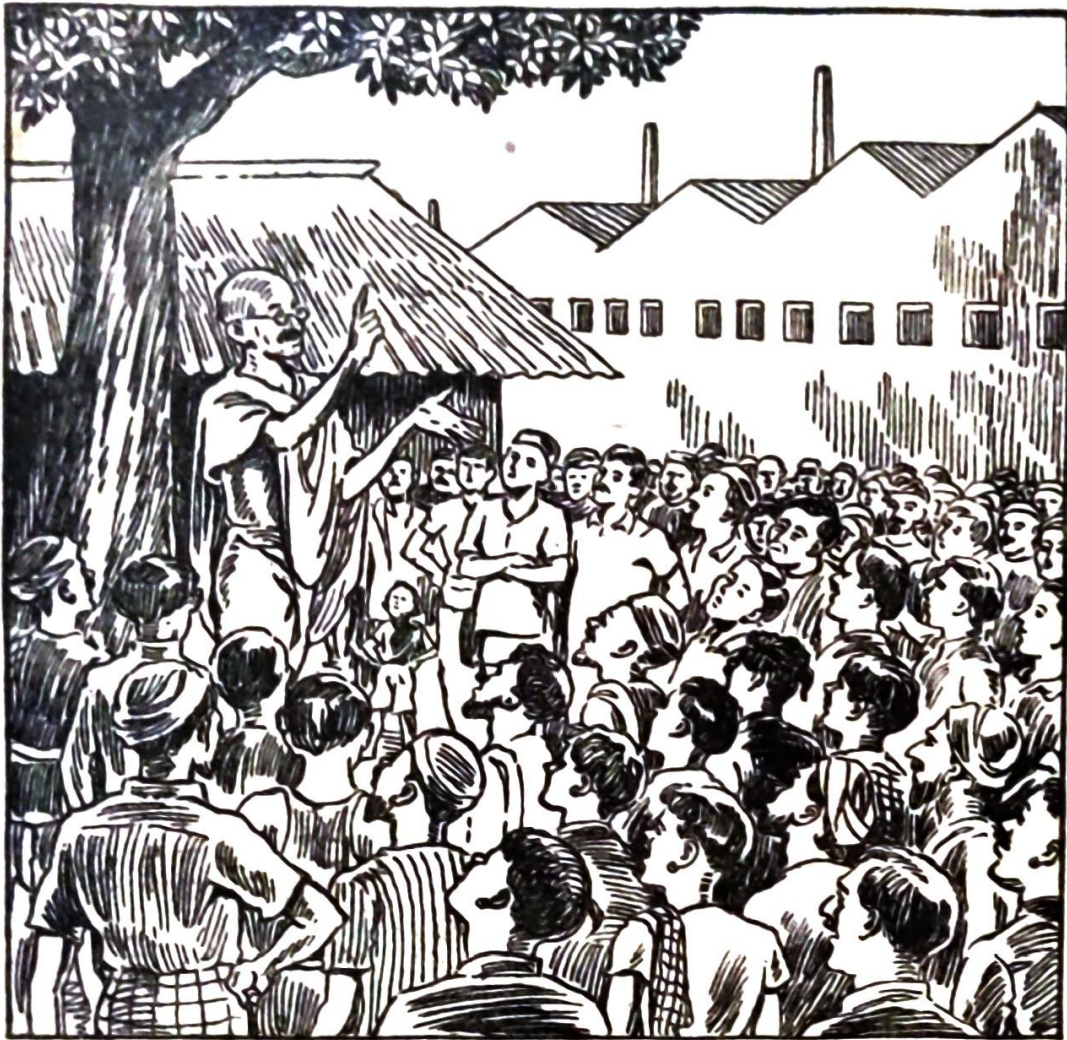
He himself was a close friend of Ambalal Sarabhai, the leader of the mill-owners of Ahmedabad.

Gandhiji tried to persuade the mill-owners to come to a settlement with the workers, but they refused to accept his advice.

Accordingly Gandhiji advised the workmen to go on strike, and they did so.

Gandhiji directed the strike. Anasuya, sister of Ambalal Sarabhai, helped him actively in his work.

Gandhiji urged the workmen not to return to



GANDHIJI ADDRESSING A MEETING OF MILL-WORKERS

work until their demands were accepted by the mill-owners. They said that they would rather die than break their word.

The strike dragged on. The strikers began to weaken. Gandhiji feared that the cause of the workers was going to fail.

He felt deeply troubled. He did not know what to do for the best. He did not want the workers to return to the mills on the old conditions.

At last, one morning—it was at a mill-hands' meeting—while he was still in the dark and unable to see his way clearly, the light came to him.

At once the words came to Gandhiji's lips: "Continue the strike until you win. If you will do this, I will not touch any food from now till the end of the strike."

The workers were astonished. Many of them wept. Tears began to fall from Anasuya Sarabhai's eyes.

"We will fast with you," some workers cried. "There is no need for you to fast," replied Gandhiji. "It will be enough if you remain true to your word. As for myself, I will eat nothing until the strike is settled."

The fast had its due effect. The hearts of the mill-owners were touched. They accepted the demands of the workers. They loved Gandhiji, and did not want to be the cause of his death.

The strike was called off after Gandhiji had fasted for only three days. It had lasted for twenty-one days.

This was Gandhiji's first fast in a public cause.

LESSON 7

KASTURBA SAVES GANDHIJI'S LIFE

GANDHIJI had a very gentle and loving heart. He loved animals as much as he loved human beings.

Now, Gandhiji knew how cruel some people were to cows in India. They gave them great pain just for the sake of getting a little extra milk.

Gandhiji felt very sorry for the poor gentle cows. He also felt that it was not necessary for man to drink milk. So he made a vow never to touch milk again.

He kept his vow faithfully for a long time, till at last he felt very ill.

He fasted. He refused medicine. He refused an injection.

This was the first serious illness in his life. His body was wasting away. He felt sure he would die.

Doctors advised eggs. "No eggs," said Gandhiji.

They advised milk. "No," answered Gandhiji. "I have made a vow never to drink milk."

The wise and clever Kasturba was standing



GANDHIJI REFUSING TO DRINK MILK

nearby. She wanted her husband to live. She quickly thought of a way out of the difficulty.

She asked Gandhiji if by 'milk' he did not mean the milk of cow and buffaloes. "Yes," said Gandhiji.

"Then surely," she said, "you cannot have any objection to goat's milk?"

The doctor said that if Gandhiji drank goat's milk, he would soon become well and strong again.

Gandhiji wanted to live. He wanted to serve his country. So he agreed to drink goat's milk, and was soon well again. Thereafter, for thirty years, Gandhiji drank goat's milk.

LESSON 8

GANDHIJI FACES THE STORM

GANDHIJI founded an Ashram near Ahmedabad. He called it the 'Satyagraha Ashram'. Its members, like himself, believed in truth and *ahimsa*. They all had their meals in a common kitchen, and lived as one family.

After a few months, Gandhiji received a letter from Thakkar Bapa, saying: "A poor but honest untouchable family wants to join your Ashram. Will you allow them?"

Gandhiji agreed to have the family, which consisted of Dudabhai, his wife Danibehn, and their daughter Lakshmi.

A storm broke.

The wealthy Hindus of Bombay who had been helping the Ashram stopped giving money.

Gandhiji had to face great difficulties. Maganlal, who kept the accounts, reported to him: "We are out of funds and there is nothing for the next month."

"Then we will go and live in the untouchables' quarter," Gandhiji quietly replied.

God sent him help at the last moment.

One morning a rich man drove up in a car. He asked to see Gandhiji, who went out to him.

"I want to give some help to your Ashram. Will you accept it?" said the man.

"Most certainly," replied Gandhiji. "I need money very much at the present moment."

"I shall come tomorrow at this time," the other said. "Will you be here?"

"Yes," said Gandhiji, and they parted.

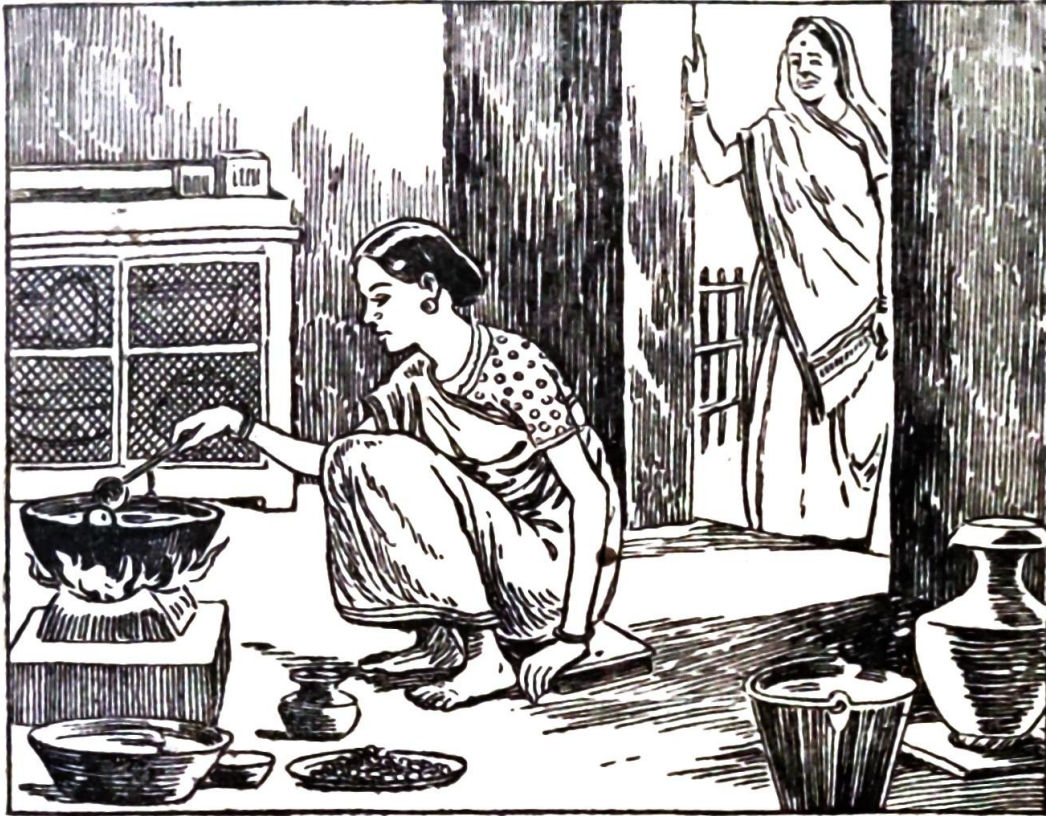
Next day, exactly at the fixed time, the rich man came again in his car. He did not come into the Ashram. Gandhiji went out to see him. He placed in Gandhiji's hands currency notes to the value of Rs. 13,000, and drove away.

Gandhiji had never expected this help. The rich man had never visited the Ashram before. Gandhiji had met him only once. Yet he had helped the Ashram at a time when it needed help most. Gandhiji now had enough money to keep the Ashram going for a year.

This did not end Gandhiji's troubles. The women of the Ashram looked down upon the untouchable family, and Kasturba did not like having Danibehn in the kitchen.

Gandhiji slowly and gradually overcame all difficulties. He asked Dudabhai not to heed small insults. Dudabhai promised to ignore them, and told his wife to do likewise.

Gandhiji told Kasturba that as a loyal Hindu wife it was her duty to obey him. Kasturba did



DANIBEHN WORKING IN THE KITCHEN

not complain again. Moreover, she was now becoming used to her husband's strange ways.

Gandhiji went a step further. He announced that he had adopted Lakshmi as his own daughter.

How could Kasturba question the decision of a Mahatma, a man of God? Quietly she accepted her new position as the mother of an untouchable.

It was in this way that Gandhiji fought against untouchability in the Ashram. Gandhiji always taught his people by example, and in time it was followed by many others.

LESSON 9

GANDHIJI CAREFUL IN SMALL WAYS

GANDHIJI was very careful in small ways. He knew how poor India was. He did not like people to waste anything. In the dining-room in his Ashram at Sevagram there hung a board on which he had written : "I hope all will regard the property of the Ashram as belonging to themselves and to the poorest of the poor. No more salt than is needed should be served. Water too must not be wasted."

He valued even little things—a button, a nail, a pice, even a piece of paper.

Once Gandhiji wrote out a telegram. He was told that the Post Office would charge an anna extra per word because it was a holiday. He therefore sent his message by post.

Gandhiji was famous for his postcards. He never wasted paper. Whenever possible he would send a postcard instead of a letter. Small pieces of scrap paper would become Ashram-made envelopes. Once he saw that his secretary was about to write a message on a piece of

notepaper. Gandhiji went up to him and said: "Will not a card do?"

He often wrote letters on the backs of printed announcements, and made important notes on the backs of letters received from other people.

Miss Slade, who lived with Gandhiji in his Ashram, tells us that Gandhiji once lost the little pencil stump he had been using for a long time. The members of the Ashram searched hard for the lost pencil, but in vain. Somebody brought him a new pencil. "No," said Gandhiji, "I must have the old one." So they continued the search for it until they found it. Bapu received it with a beaming smile.

Once Gandhiji fell ill at Sabarmati Ashram. The place was full of mosquitoes. Doctors advised him to use a mosquito net. "No," he said, "I will not use anything that the poor millions in the villages of India cannot have." So Gandhiji used to go to bed carefully wrapped up in a sheet, with a few drops of kerosene oil rubbed on his face.

During the days of the famous Salt *Satyagraha* Gandhiji camped at Dandi. Each day he visited different villages round about, urging people to break the Salt Law. One day he addressed a crowd near marshy land covered with a thin layer of salt. After the meeting



GANDHIJI MARCHING TO DANDI

the whole crowd went to the marsh and each one, after Gandhiji, picked up a handful of salty mud. Gandhiji then went back to Dandi, holding the muddy salt in his hand all the way. After reaching the camp he washed his hand in a small jug and told one of the volunteers to let the mud settle down and then boil the water and get the salt. He did not like to waste even a grain of salt.

One hot day Gandhiji with his followers passed

through a village. Gandhiji, as was his habit, had been wearing a wet towel on his head. Someone from the party asked for water to drink. A villager brought a *lota* of water, with a brass cup to drink from. People had now gathered round Gandhiji's car and were offering him money. One old woman, in attempting to hand a rupee coin to Gandhiji, dropped it into the cup filled with water. Gandhiji said to the man: "The water is not fit for drinking. Pour it on the towel." But the man holding the cup did not hear Gandhiji, so he threw the water on to the ground. How sorry Gandhiji was! A cupful of water had been spilt and wasted! No doubt it was unfit for drinking, but he could very well have used it for wetting the towel on his head.

Gandhiji knew that India was a very poor country. So he wanted his countrymen to learn the most valuable lesson—that is, not to waste even a particle of food or a drop of water.

LESSON 10

GANDHIJI FASTS FOR OTHERS' SINS

GANDHIJI's fasts have become famous all over the world. Whenever he found the inmates of the Ashram or his followers going astray, he would fast to bring them back to the right path. He always fasted for the good of others.

All those who lived in the Ashram, even the children, had to follow its rules strictly. These rules were: first, no fried food should be taken; secondly, no spices should be taken; thirdly, no food should be taken between meals.

One day, two little girls who lived in the Ashram with their parents, paid a visit to some friends. The lady of the house offered them some nice *bhujias*.

The two little girls enjoyed eating the *bhujias* very much. By so doing they broke the rules of the Ashram.

When they came back home, they went to meet Gandhiji. They told him they had been on a visit. Gandhiji said: "Did you eat anything there?" "No," they replied at once.

Very soon, however, the truth came out. Gandhiji was deeply pained because the girls had not only broken the rules of the Ashram but had told a lie as well.

He fasted for two days to make the little girls feel that they had done something very wrong. How unhappy the two children were! Gandhiji, who had done nothing wrong, had gone without food for two days because they had told a lie. They promised never to lie or be disobedient again.

On another occasion Gandhiji discovered that one of his sons had deceived him. He had in his keeping several hundred rupees belonging to the Ashram. His brother who was trying to make his way in business in Calcutta needed money. He came to his help and forwarded the sum to him as a loan. By chance the receipt fell into Gandhiji's hands. The next day, Gandhiji turned his son out of the Ashram and told him to go and work as a hand-spinner and weaver, but not to use the Gandhi name.

Gandhiji said that he would undertake a fast as a penance for his son's error. His son sat up all night entreating his father not to do so, and in the end his prayer was granted.

The next morning he left his dear mother and his brother sobbing. He was not angry with his

father. He felt that he deserved the punishment he got.

Another cause for which Gandhiji more than once undertook a fast was that of Hindu-Muslim unity. He wanted the Hindus and the Muslims to live together as brothers.

On September 18, 1924, Gandhiji started a twenty-one-day fast for Hindu-Muslim friendship. He was fifty-five then. He knew that a twenty-one-day fast at that age might be fatal. But Gandhiji was willing to die if by his death he could bring about a better understanding between the Hindus and the Muslims. Service meant sacrifice. Gandhiji asked his followers to lay down their lives, if need be, for the cause of brotherhood.

Gandhiji broke the fast only when the leaders of all communities had assured him that they were ready "to do their utmost to bring about Hindu-Muslim unity."

In 1932, Gandhiji was in Yervada prison. The news came to him that the British Government was thinking of granting separate electorates to untouchables. Gandhiji at once wrote to the press: "In that case, I must fast unto death."

Gandhiji's words had no effect on the British Government.

On August 17, 1932, the Prime Minister, Ramsay MacDonald, announced Britain's decision in favour of separate electorates.

"I have to resist your decision with my life," Gandhiji wrote to Ramsay MacDonald the next day. "The only way I can do it is by declaring a perpetual fast unto death from food of any kind, save water with or without salt and soda."

So Gandhiji began the "fast unto death" at noon on September 20.

The whole nation trembled.

People heard the news: "The Mahatma is fasting."

"Why is the Mahatma fasting?" they asked.

"So that we Hindus may open our temples to the Harijans and treat them as our equals," they were told.

Worse news soon followed.

"The Mahatma is sinking." "The beloved Bapu is dying."

They felt they must do something quickly.

Millions prayed for the Mahatma's life. Millions fasted for twenty-four hours.

Gandhiji's fast touched the Hindus' hearts. For the Hindus, Gandhiji was not an ordinary human being, but a Mahatma, a Great Soul, a piece of God. Their one wish was: the Mahatma must not die.



GANDHIJI FASTING

The fast had the desired effect on the nation.

The Hindus all over the country tried to remove the grievances of untouchables.

The famous Kalighat Temple of Calcutta and the Ram Mandir of Banaras were thrown open to untouchables. Hundreds of other temples throughout the country opened their doors to Harijans.

Pandit Nehru's mother accepted food from the hand of an untouchable. Thousands of high-caste Hindu women followed her example.

At the Banaras Hindu University, Principal Dhruva, with numerous Brahmans, dined publicly with cleaners of latrines, sweepers and cobblers. Similar meals were arranged in hundreds of other places all over the country.

Villages and small towns allowed untouchables to use wells. Schools formerly reserved for the Hindus were now opened to Harijans.

There was a great upheaval all over the country.

All the great leaders were anxious to save Gandhiji's life. Dr. Ambedkar, the leader of the untouchables, was hard to please. He dictated his terms, to which the Hindu leaders agreed. The famous Yervada Pact was signed, which said: "Nobody shall be regarded as untouchable by reason of his birth. . . ."

The British Government approved the Yervada Pact.

At 5-15 P.M., on Monday, September 26, Gandhiji accepted a glass of orange juice from Kasturba and broke his fast.

Today, under the Constitution of India, the Harijans enjoy the same rights as the Hindus.

LESSON 11

PEOPLE WORSHIP THE MAHATMA

PEOPLE looked upon Gandhiji as an *avatar* (incarnation of God), like Buddha, like Krishna.

From the mountains, from the plains, from far-off villages, people came to have his *darshan*. Wherever he went, large crowds of admirers surrounded him and shouted: "*Mahatma Gandhi Ki Jai!*" They worshipped him as if he were himself divine.

At night, Gandhiji's feet and shins were covered with scratches made by people who had bowed low and touched him. His feet had to be rubbed with Vaseline every night. "They will not leave me alone even when I am taking my bath," wrote Gandhiji.

One day Gandhiji was told that in one place a whole tribe of the Gonds were worshipping him. He did not approve of this at all. He at once wrote: "Why should the Gonds worship me? I am no god, but a mere mortal, subject to all the weaknesses that human flesh is heir to."

Even mere veneration seemed unnecessary



PEOPLE TOUCHING GANDHIJI'S FEET

to him. "I am no Mahatma," he protested. "My Mahatmaship is worthless."

But the people continued to worship him as the Mahatma. Gandhiji was helpless; he had to suffer the woes of a Mahatma.

Once, when he was fasting, some peasants came to the Ashram, begging for a cup of water in which Gandhiji's feet had been washed. They said that their son was seriously ill and that he would recover if this water were given to him to drink.

As soon as Gandhiji heard about this, he called the peasants in. Though weak from many days of fasting, he gently told them that dirty water could not make anyone well. He told them that only God could cure their son, and they must turn for help to Him alone.

At Dacca, in Bengal, an old man of seventy was brought before Gandhiji. He was wearing Gandhiji's photograph round his neck and weeping bitterly. As he approached the Mahatma, he fell on his face and thanked Gandhiji for having cured him of paralysis. "When all medicines failed," the poor man said, "I took to uttering Gandhiji's name, and one day I found myself wholly cured."

"It is not I but God who made you whole," said Gandhiji. "Will you not oblige me by taking that photograph off your neck?"

Even the educated were not free from this belief. One day, Gandhiji's train stopped all of a sudden. Somebody had pulled the chain. It was discovered that a lawyer had fallen out of the train, head first. When he was picked up he was found to be unhurt. He said that he was safe because he was the Mahatma's fellow-traveller. "Then you shouldn't have fallen out at all," said Gandhiji, laughing.

LESSON 12

GANDHIJI, A PRINCE AMONG BEGGARS

GANDHIJI was anxious to educate the Harijans. He wanted to raise them and make them equal to everyone else.

Money was needed for this great task. Gandhiji started the Harijan Fund for the purpose.

Gandhiji himself begged for money for his dear Harijans. So sweetly and gently did he beg that it was almost impossible to say "No" to him. The rich often gave him thousands of rupees at a time. The poor gave him whatever copper coins they could spare.

Gandhiji was a prince among beggars. What a wonderful sight it was to see him in his loin-cloth begging for the Harijans!

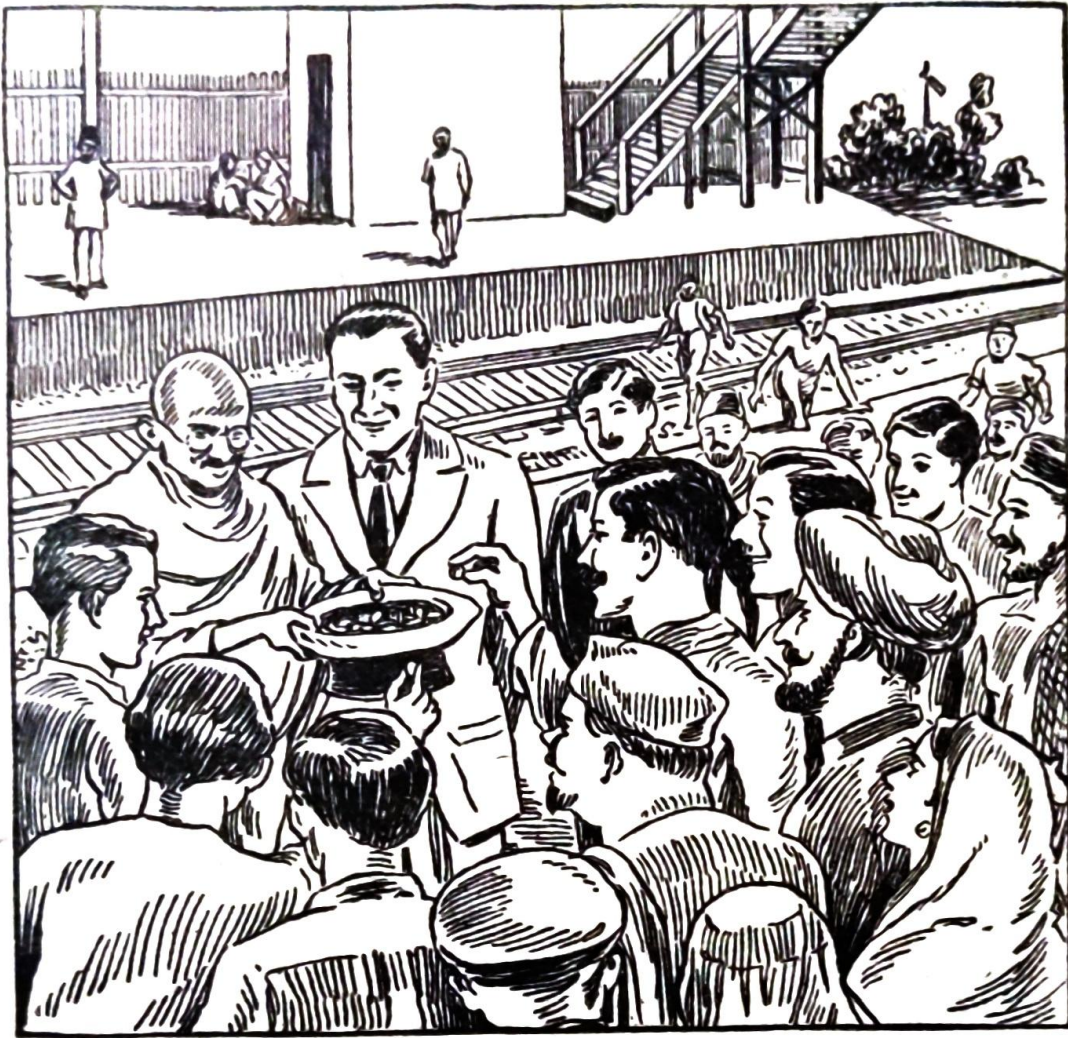
During his travels, Gandhiji collected money for the cause. At every station, large crowds gathered to receive his *darshan*. But the Mahatma must charge the 'price' for his *darshan*. So he would immediately stretch his begging hand out of the window, and call out: "One pice for the Harijans!"

At a certain station Gandhiji, being very tired, did not wake up. A few persons entered the compartment and shook him until he woke up, although the members of his party forbade them to do so. After placing some coins in Gandhiji's hands, they walked away saying: "Mahatma Gandhi Ki Jai!" Gandhiji smiled, lay down again on the berth and fell into a deep sleep.

Once he reached the station platform a little before the arrival of the train. A journalist put the question to him: "Bapuji, will the Congress accept office?" "Why, do you wish to become a minister?" asked Gandhiji with a smile. The poor journalist was puzzled. He was about to go away, but Gandhiji would not let him off so easily. "Will you please let me use your hat as my begging-bowl?" he asked. Of course, the hat was immediately handed over and Gandhiji held it before the owner himself to begin with. Amidst laughter the would-be minister had to give a few silver coins too. Before the train arrived the hat was full of coins.

Gandhiji would auction an address of welcome or any other article presented to him and thus collect some money for the Harijan Fund.

At one place he took a casket presented to him by the citizens and began: "Its price is



GANDHIJI BEGGING MONEY FOR THE HARIJAN FUND

Rs. 250.” Somebody offered three hundred rupees. Gandhiji wanted more. So he said: “I expect more. Come along.” The bidding went up. Gandhiji got Rs. 1,000 for the casket.

“Give me a quarter anna, half an anna, anything you can,” Gandhiji would say. One man offered to pay him Rs. 116 for every minute he stayed in his house.

He even charged Rs. 5 for each autograph. Autograph-hunters gladly paid the money for his signature.

Once an American wanted to get the Mahatma's photograph with his signature. "If you give me twenty rupees for the Harijan Fund, I'll do it," Gandhiji said with a smile.

"I'll give you ten."

"All right," said Gandhiji, and he autographed the picture.

Later, when the American told Devdas about the incident, he said: "Bapu would have done it even for five."

Gandhiji took special delight in stripping women of their ornaments for the benefit of his campaign.

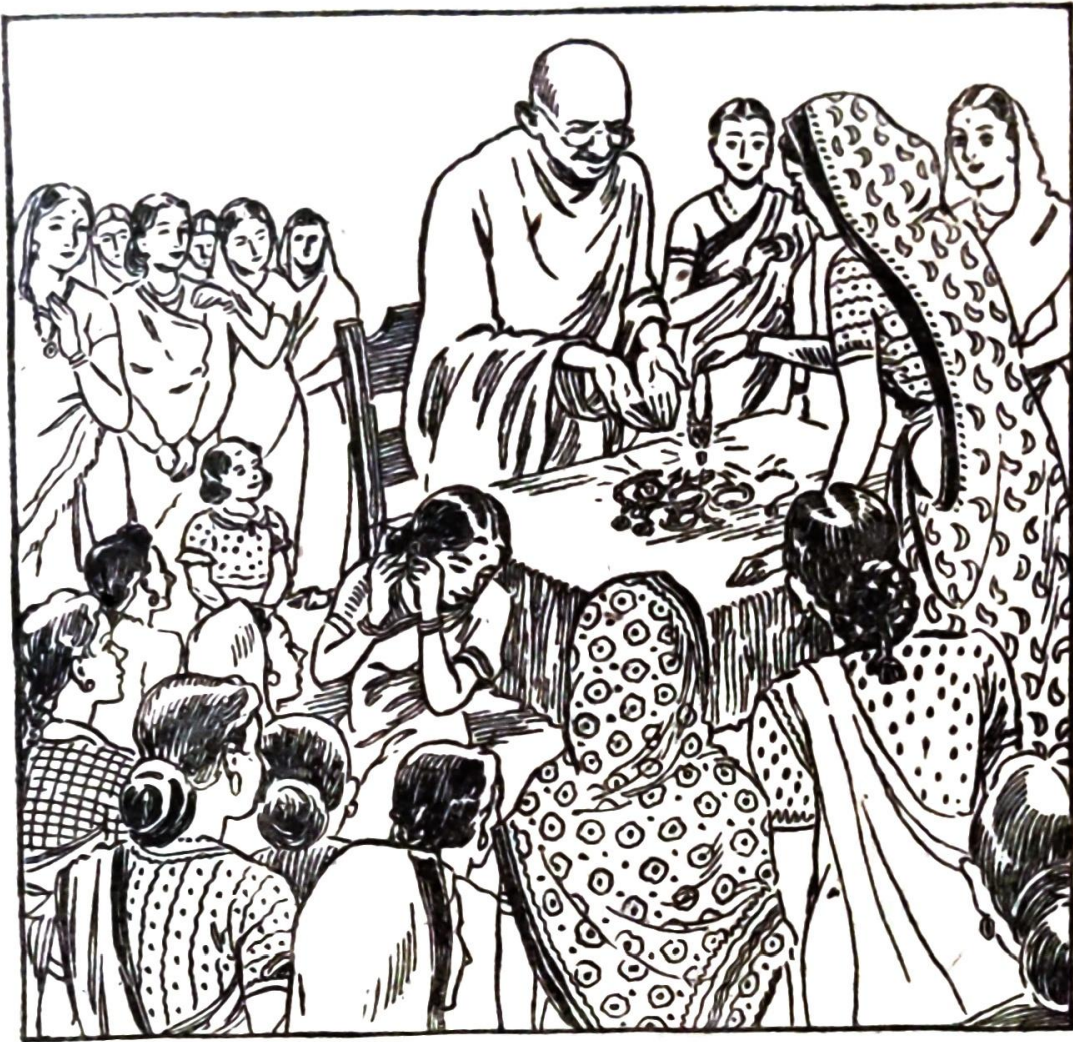
During a tour, Ranibala of Burdwan came to see Gandhiji. She was wearing six heavy gold bangles. Gandhiji's eyes fell on them. He gently explained to her that they were too heavy a burden for her delicate little wrists.

Down went her hand on the bangles. Her grandfather encouraged her to give them to Gandhiji.

"I was merely joking," said Gandhiji, and he tried to return the bangles.

But her grandfather said that her mother would consider it an ill omen to take them back.

"All right," said Gandhiji. "I'll keep them with me, but on one condition: Ranibala must not ask for new ones."



WOMEN POURING ORNAMENTS INTO GANDHIJI'S HANDS

That day Gandhiji addressed a ladies' meeting in the same town. He told them about Rani-bala. Richly dressed ladies pulled off their gold bangles and diamond rings and poured them into his hands.

On one occasion, while Gandhiji was thus begging for the poor Harijans, a little girl put flowers in his hand.

"Why don't you present your ear-rings to the Harijan Fund?" Gandhiji asked.

"Yes, I give them now," she said.

"No, please don't. Your mother will be angry if you give them away," he said.

"No, sir, never mind, you keep the ear-rings."

"No," said Gandhiji. "First ask your parents."

The little girl looked sad.

"Give me the ear-rings then," said Gandhiji, and they were given.

Once several ladies came to Sevagram on a visit and asked to see Gandhiji. He received them kindly and talked with them for a while. He noticed that they all wore ornaments. Here was his chance. He at once asked them if they would like to give their prized ornaments to be used for the service of the poor. The ladies at once took them off and handed them over to him.

Gandhiji was an expert fund-raiser. Sometimes he took an armful of *khaddar*, or a loin-cloth, or a woman's *sari* and sold it for as much as he could get. He sold even the garlands of flowers thrown around his neck. Once a garland brought him 101 rupees.

Thus Gandhiji collected money for the Harijan Fund in all sorts of ways.

LESSON 13

GANDHIJI, THE PILGRIM OF PEACE

News came to Gandhiji of Muslim attacks on Hindus in distant Noakhali. He was deeply pained, and at once decided to go to Noakhali. Friends tried to dissuade him. He was old and weak. Someone might kill him. But his mind was made up. He said: "I won't be at peace with myself unless I go to Noakhali."

And so Gandhiji, the 'Pilgrim of Peace,' went to Noakhali.

Here he had a difficult task to face—that is, to restore brotherhood and friendship between Hindus and Muslims. Hindus had fled away in fear, leaving their homes. Gandhiji's purpose was to bring back peaceful conditions so that Hindus could return and feel safe, and so that Muslims would never wish to molest them.

He lived in forty-nine villages during his Noakhali pilgrimage, and addressed members of both communities. He told them: "My object in coming here is this: that God should purify the hearts of Hindus and Muslims, and

the two communities should live together in peace, free from fear of each other."

In each village he visited Gandhiji chose one Muslim and one Hindu who would guarantee the safety of all the persons living in that village and die, if need be, to protect them.

One day he was addressing a group of Muslims in a Muslim hut and speaking of the beauties of non-violence. Sucheta Kriplani passed a note to the Mahatma saying that the man sitting on his right had killed a number of Hindus during the riots. Gandhiji simply smiled and went on speaking. He wanted to conquer him by love. He wanted to cure him with goodness. Gandhiji therefore forgave him.

He sent his young Muslim disciple, Miss Amtul Salam, to one village, to restore peace there. She found that, in spite of her efforts, Muslims continued to ill-treat their Hindu neighbours. Like a true follower of Gandhiji, she decided not to eat until the Muslims returned a sacred sword which they had looted from a Hindu temple during the October riots. The Muslims now tried hard to find the sword, but it was never found. Perhaps it had been dropped into a pond. The Muslims said that they were truly sorry and were ready to agree to anything. But Miss Salam would not break her fast. Gandhiji



• **GANDHIJI LANDING FROM A BOAT IN NOAKHALI**
arrived in that village on the twenty-fifth day of the fast, and the matter was referred to him. He persuaded the village leaders to give a written promise that they would never ill-treat Hindus again.

Gandhiji's mission was a success. Muslims now realised that they had done a great wrong to their Hindu brethren and were sincerely sorry. They welcomed Gandhiji. At Narayanpur village, a Muslim gave him shelter for the night and supplied him with food during the day. Gandhiji thanked the man publicly.

Dr. Sushila Nayyar had set up her camp in the village of Changirgaon. She wanted to go to the hospital in the Sevagram Ashram, but her Muslim patients begged her to stāy with them, and she did so. They also returned, unasked, some of the property they had looted during the October riots. All this gave great pleasure to Gandhiji.

He left Noakhali and reached Calcutta on August 9, 1947.

Here another difficult task faced him. For more than a year Calcutta had been torn by riots that caused great bloodshed.

Gandhiji and H. S. Suhrawardy, the former Prime Minister of Bengal, walked arm in arm through the streets of Calcutta. Huge crowds greeted Gandhiji wherever he passed. Thousands of Hindus and Muslims embraced one another, shouting: "Long Live Hindu-Muslim Unity!" "*Mahatma Gandhi Ki Jai!*"

Calcutta was now quiet. The storm had passed.

But on the night of August 31, madness returned to the city.

Gandhiji was sleeping that night in a Muslim house. At about ten o'clock he was awakened by noise. An angry mob had gathered outside the house. H. S. Suhrawardy and several



GANDHIJI FACE TO FACE WITH AN ANGRY MOB

female disciples of Gandhiji's could be heard trying to calm the rioters. But they broke the window-panes and entered the house. They began to kick in the doors. Gandhiji got out of bed, opened the door of his room, and came face to face with the angry mob. He greeted them with his palms folded together. A brick was thrown at him. Fortunately it did not hit him. One of the rioters tried to strike him with a *lathi*, but it missed his head.

Gandhiji remained calm.

The police had now arrived. The Chief of Police appealed to Gandhiji to retire to his room, and the police turned the rioters out of the house.

Gandhiji decided to fast. It was to be a fast unto death.

Leaders of all communities called on him. They assured him that they would work to keep the peace among themselves. The leaders of *goondas* also visited him. They sat at his feet and wept and promised never to kill their 'brethren' again.

But Gandhiji wanted a written promise this time. He told them clearly that if the promise was broken he would begin the fast again and no power on earth would stop him fasting until he died.

The leaders of all parties came to an agreement and signed this pledge. At 9-15 P.M. on September 4, Gandhiji drank a glass of sweet lime juice and broke the fast. He had fasted seventy-three hours.

LESSON 14

GANDHIJI'S LAST FAST AND DEATH

GANDHIJI had brought Calcutta to its senses, but riots were raging in Delhi. It resembled a 'city of the dead.'

Hindus and Sikhs who had been driven out of their homes in West Pakistan were pouring into the capital in thousands every day.

Mahatma Gandhi tried to spread the message of love and peace. He said: "I will not rest till every Muslim in the Indian Union who wishes to be a loyal citizen of the Union is back in his home living in peace and safety, and until the Hindus and Sikhs have returned to their homes."

Gandhiji appealed to the Hindus to do Muslims no harm, in spite of what had happened. He urged the Sikhs to forgive Muslims.

His teachings had the desired effect on the nation, and the killings in Delhi ceased. But Muslims were still afraid to come out of their houses.

Gandhiji said: "It is intolerable to me that a person like Dr. Zakir Hussain should not be able to move about in Delhi as freely and with as much safety as I myself."

He was determined to restore peace in Delhi, so once more he began a fast; it was to be a fast unto death.

Gandhiji was now old and weak. He knew he might die. But he wanted to save India by his death.

His friends pressed him to break the fast. He said he would do so only when Delhi became peaceful once more.

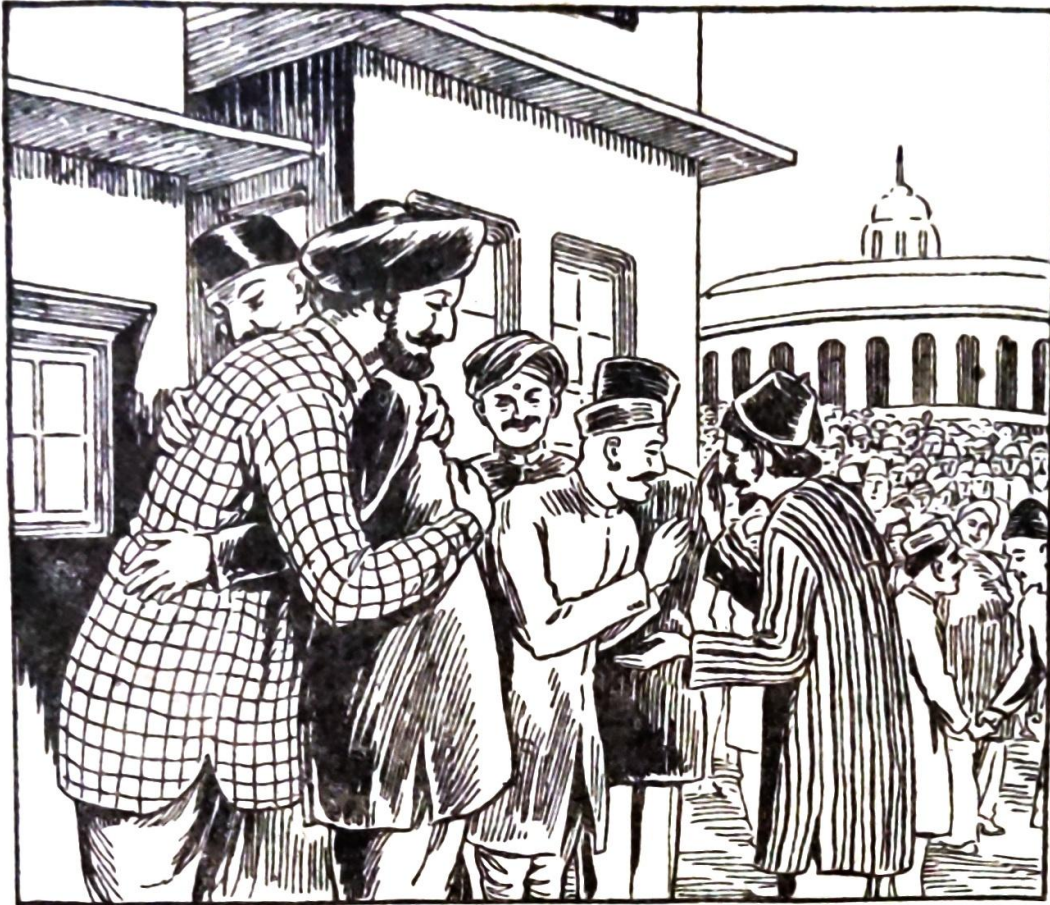
Two days passed. Gandhiji became still weaker. He could hardly speak. Leaders of all parties came to him and assured him that they would try their best to keep the peace.

They said: "We take the pledge that we will protect the life, property and faith of the Muslims, and that the incidents which have taken place in Delhi will not happen again."

They also said: "Muslims will be able to move about in Subzimandi, Karol Bagh, Paharganj and other localities just as they did in the past." Muslims who had fled could return to their homes and carry on their business as before.

Gandhiji was satisfied. Reports came to him that Hindus and Sikhs had welcomed a procession of 150 Muslims of Subzimandi. At last there was a change of heart.

Gandhiji broke his fast by drinking a glass of orange juice.



HINDUS AND SIKHS EMBRACING MUSLIMS

There were some people in India who did not approve of Gandhiji's ways. They thought that he was doing great harm to the country. They therefore tried to kill him.

One day, while the Mahatma was speaking after the evening prayers, a loud noise was heard.

"What is it?" he asked.

No one could tell him. Later people learnt that it had been the noise of an explosion.

A hand-made bomb had been thrown at Gandhiji from the garden wall nearby.

An old woman had seized the young man who had thrown the bomb and held him fast till the

police came. Gandhiji did not want the police to punish the young man. He forgave him although he had tried to take his life. He always forgave his enemies.

Prayers went on as usual. Larger and larger crowds came to attend the prayer meetings. Gandhiji was pleased.

Then came the fatal evening of January 30, 1948.

A young man, named Nathuram Godse, was very bitter against Gandhiji because he had directed the Indian Government to pay Rs. 550,000,000 to Pakistan.

He carried a small pistol in his pocket. He was in the front row at the meeting. As Gandhiji approached him, he wished him well and bowed to him in reverence.

Gandhiji touched his palms together. Just at this moment Godse stepped forward and fired three shots at Gandhiji.

Gandhiji fell to the ground, murmuring only: "*He Ram*" (Oh, God). The next moment he was dead.

In this way Gandhiji gave his precious life for his country.

He has been rightly called 'The Father of the Nation.'

GLOSSARY

1. GANDHIJI FOUNDS THE SATYAGRAHA ASHRAM

peasants: farmers or workers on the land.

village uplift: improvement of village conditions.

2. "SIT DOWN, GANDHI"

addressed: spoke at; made a speech at.

frankly: openly.

secure: win.

that is foreign to us: that is not our mother tongue.

shocked: greatly surprised.

order: quiet; peace.

restored: brought back.

3. 'CHILDREN OF GOD'

low: base; mean.

degrading: which lowers one socially or morally.

heaped: piled up like a heavy load.

4. GANDHIJI'S EXPERIENCES IN BIHAR

hardships: severe sufferings.

there was strict untouchability: the practice of untouchability was strictly observed.

irritated: angry.

5. GANDHIJI'S FIRST VICTORY IN INDIA

grievances: real grounds of complaint.

overtook: caught up with him on the road.

authorities: persons having authority.

prosecutor: law officer who conducts the case against an offender.

like wildfire: very rapidly, like a flame.

hinder: prevent.

triumphed: succeeded gloriously.

was a turning-point in Gandhiji's life: changed the whole course of Gandhiji's life.

6. GANDHIJI'S FIRST FAST

were overworked and underpaid: worked for longer hours than was good for them and were paid less wages than their due.

urged: entreated earnestly or persistently.

dragged on: continued for days together.

to weaken: to show signs of weakness.

still in the dark: utterly confused as to what course to adopt.

7. KASTURBA SAVES GANDHIJI'S LIFE

to touch milk: to drink milk or use it in any way.

was wasting away: was becoming thinner and weaker day by day.

8. GANDHIJI FACES THE STORM

a storm broke: there was strong opposition.

looked down upon: despised.

heed: take notice of.

used to: accustomed to, familiar with.

9. GANDHIJI CAREFUL IN SMALL WAYS

valued: thought of great value.

scrap: waste; useless.

announcements: handbills, etc.

stump: small end of pencil.

beaming: smiling cheerfully.

wrapped: covered.

marshy land: low land flooded in winter and usually watery at all times.

10. GANDHIJI FASTS FOR OTHER'S SINS

going astray: going out of the right way, doing what was wrong.

to make his way in business: to make progress in business; become successful.

penance: an act of self-punishment such as fasting to atone for a sin.

entreating: making earnest appeal to.

be fatal: end in his death.

electorates: bodies of electors (voters).

perpetual: never-ending.

publicly: in public.

upheaval: vast social or other change.

dictated his terms: stated them finally, without allowing any more discussion.

11. PEOPLE WORSHIP THE MAHATMA

incarnation: embodiment of God Himself.

divine: like a god.

scratches: slight wounds or injuries.

mortal: a human being, who is subject to death.

heir to: subject to.

veneration: display of deep respect, reverence.

protested: stated, by way of objection or denial.

woes: sufferings and trials.

12. GANDHIJI, A PRINCE AMONG BEGGARS

immediately: without loss of time.

forbade them to: said that they must not.

the would-be minister: the journalist who hoped to be a minister in the future.

casket: small box, often of precious metal and workmanship.

bidding: money offers for articles, especially at auctions.

autograph: signature in a person's own handwriting.

stripping: depriving.

campaign: activities on behalf of his cause.

omen: something portending good or evil.

prized: highly valued.

13. GANDHIJI, THE PILGRIM OF PEACE

dissuade him: persuade him not to.

pilgrim: one who journeys to visit a sacred place.

molest: to cause injury to.

riots: disorders.

mob: disorderly crowd.

calm: make the crowd control themselves.

pledge: a solemn promise.

14. GANDHIJI'S LAST FAST AND DEATH

resembled: looked like.

were raging: were at their height.

ceased: stopped.

intolerable: unbearable.

localities: places.

COMPREHENSION TESTS

1. GANDHIJI FOUNDS THE SATYAGRAHA ASHRAM

I. —Answer the following Questions:—

1. What promise did Gokhale take from Gandhiji?
2. What conditions did Gandhiji find in India?
3. Who could join the Satyagraha Ashram?
4. What vows had he to take before joining the Ashram?
5. What did Gandhiji urge the Ashram workers to do?
6. What did Gandhiji want the high-caste Hindus to do?
7. What did he want the people to wear?

II. Fill in the blanks with suitable words:—

1. He—the Satyagraha Ashram at Ahmedabad.
2. Harijans were looked down upon by the—Hindus.
3. Villages were full of dirt and—.
4. The villagers felt—.
5. Gandhiji turned his attention to Harijan—.
6. Gandhiji's message—the heart of India.

touched uplift founded high-caste disease ashamed

III. Use the following words and phrases in sentences of your own:—

Political matters; to get a first-hand knowledge of; especially; employment; village uplift; to take a vow; the dignity of labour; to look down upon; to turn one's attention to; outcastes; boycott (v.); to give up.

2. "SIT DOWN, GANDHI"

I. *Answer the following Questions :—*

1. What did Gandhiji say about the princes?
2. What did Gandhiji say about the farmer?
3. What was a matter of great shame for the people?
4. How could self-government come?
5. What did Gandhiji advise people to do?
6. What did Mrs. Besant say?
7. What did Gandhiji say?
8. Could Gandhiji finish his speech?

II. *Use the following in sentences of your own :—*

Addressed; presided over; to break up; jewellery;
to walk out; peasants; language; the poorest of
the poor; conduct; self-government; restored.

III. *Complete the following sentences :—*

1. There is no hope for India unless.....
2. Neither the lawyers.....
3. If we want to have a free India today.....
4. It is only our conduct.....
5. It was the voice of a brave man.....

IV. *Give in your own words Gandhiji's experiences at a Banaras meeting.*

3. 'CHILDREN OF GOD'

I. *Answer the following Questions :—*

1. What did Gandhiji call Harijans?
2. How did the Hindus ill-treat them?
3. In what ways did Gandhiji show his love for 'untouchables'?

4. What would his mother say to him whenever he happened to touch a sweeper boy?
5. What would Gandhiji say on such occasions?
6. Why did Gandhiji refuse to speak at the Bombay meeting?
7. How did Gandhiji treat the dirty Harijan child?
8. What did Gandhiji wish for himself after his death?

II. *Fill in the blanks with suitable words:—*

1. He fought—the rights of the poor Harijans.
2. Gandhiji even went a step—.
3. He—an untouchable as his daughter.
4. She insisted—Gandhiji's taking a bath.
5. He was devoted—the cause of Harijans.
6. He wanted to free them—their miserable condition.

III. *Use the following words and phrases in sentences of your own:—*

For the sake of; ill-treat; in order to; low; degrading; adopted; occasions; improve; at all sorrows; heaped; free from; miserable condition; to take notice of; devoted to.

4. GANDHIJI'S EXPERIENCES IN BIHAR

I. *Answer the following Questions:—*

1. Why did Gandhiji visit Patna?
2. What was Gandhiji surprised to see in Bihar?
3. Why was Gandhiji not allowed to use the indoor latrine?

4. What did Gandhiji notice in a Bihar village?
5. What did Gandhiji ask his wife to do?
6. What did one of the women say to Gandhiji's wife?
7. Why did Gandhiji go about in a *dhoti*?

II. *Fill in the blanks with suitable words :—*

1. There was—untouchability in Bihar.
2. He was not allowed to—water from the well.
3. The servants were not to—.
4. She told them to keep their clothes—.
5. Such were Gandhiji's—in Bihar.

draw experiences clean blame strict

III. *Use the following words and phrases in sentences of your own :—*

Experiences; at the hands of; hardships; strict; irritated; at all; noticed; in order that.

5. GANDHIJI'S FIRST VICTORY IN INDIA

I. *Answer the following Questions :—*

1. Why did Gandhiji go to Champaran?
2. What did the Secretary of the Planters' Association tell Gandhiji?
3. What did the Commissioner tell Gandhiji to do?
4. Why did Gandhiji proceed to Motihari?
5. What was the Police Superintendent's order?
6. Why did people gather in the town of Motihari?

7. Why were the authorities puzzled?
8. What did Gandhiji say in court?
9. In what way had civil disobedience triumphed?
10. In what way was the Champaran incident a turning-point in Gandhiji's life?

II. *Say which word is correct :—*

1. They could give him no { information
news }.
2. The judge did not pronounce { judgment
decision }.
3. Gandhiji had { won
succeeded } his first victory.
4. The Champaran { incident
accident } made Gandhiji
well known { throughout
whole } the country.

III. *Use the following words and phrases in sentences of your own :—*

To look into; grievances; authorities; ill-treat;
to overtake; summons; to spread like wildfire;
puzzled; triumphed; civil disobedience; a turning-point in one's life; instructions; pronounce judgment.

6. GANDHIJI'S FIRST FAST

I. *Answer the following Questions :—*

1. Why was there unrest among mill-workers of Ahmedabad?
2. What did Gandhiji advise the workmen to do?

3. Why did Gandhiji feel deeply troubled?
4. When did the light come to him?
5. What words came to Gandhiji's lips?
6. What did the workers say?
7. What did Gandhiji say?
8. What was the effect of Gandhiji's fast?

II. *Fill in the blanks with suitable words:—*

1. There was great unrest—mill-workers.
2. They refused to—his advice.
3. Gandhiji—the workmen to go on—.
4. He—that the cause of the workers was going to fail.
5. The fast had its due—.

effect among accept advised strike feared

III. *Complete the following sentences:—*

1. He urged them not to return to work until.....
2. They would rather die.....
3. Continue the strike until.....
4. It will be enough if.....
5. If you will do this,.....

IV. *Use the following words and phrases in sentences of your own:—*

Overworked; underpaid; to come to a settlement;
true to one's word; a public cause; in the dark;
to call off the strike; urged; astonished.

7. KASTURBA SAVES GANDHIJI'S LIFE

I. *Answer the following Questions :—*

1. What kind of heart had Gandhiji?
2. Why did people treat the poor cows cruelly?
3. Why did Gandhiji make a vow never to touch milk?
4. What did doctors advise Gandhiji to do during his illness?
5. How did Kasturba save Gandhiji's life?
6. Why did Gandhiji agree to Kasturba's suggestion?

II. *Fill in the blanks with suitable words :—*

1. How—some people were to the poor cows!
2. It was not—for man to drink milk.
3. He made a—never to touch milk again.
4. He thought of a way out of the—.
5. You cannot have any—to goat's milk.

vow cruel objection necessary difficulty

III. *Use the following words and phrases in sentences of your own :—*

For the sake of; to feel sorry for; to make a vow;
faithfully; to think of a way out of the difficulty;
objection; illness; injection.

8. GANDHIJI FACES THE STORM

I. *Answer the following Questions :—*

1. What were the members of the Satyagraha Ashram required to do?
2. What did Thakkar Bapa write to Gandhiji?

3. What difficulties had Gandhiji to face?
4. Who helped Gandhiji at the last moment?
5. How did Gandhiji overcome all difficulties?
6. What did Gandhiji tell Kasturba to do?
7. What strange steps did Gandhiji take?
8. How did Gandhiji fight against untouchability in the Ashram?

II. *Say which is the right word:—*

1. Gandhiji { found / founded } an Ashram near Ahmedabad.
2. Will you { accept / except } help?
3. Gandhiji had never { expected / excepted } help.
4. Gandhiji went a step { further / farther }.
5. He { adapted / adopted } an untouchable as his own daughter.

III. *Use the following words and phrases in sentences of your own:—*

To face the storm; accept; to look down upon; gradually; to become used; announced; adopted; decision; untouchability.

9. GANDHIJI CAREFUL IN SMALL WAYS

I. *Answer the following Questions:—*

1. What did the board hung in Gandhiji's Ashram say?
2. Why did Gandhiji once post a telegram?

3. What was Gandhiji famous for?
4. On what did Gandhiji often write letters?
5. What use was made of scrap paper?
6. What incident does Miss Slade relate?
7. Why would Gandhiji not use a mosquito net?
8. What incident took place one day during the famous Salt Satyagraha?
9. Why was Gandhiji sorry?
10. How was Gandhiji careful in small ways?

II. Fill in the blanks with the Past Tense or Past Participle of the Verbs given in brackets:—

1. In Gandhiji's Ashram there—(*hang*) a board.
2. Gandhiji had—(*lose*) his pencil.
3. A cupful of water had been—(*spill*) and —(*waste*).
4. He—(*drop*) it into the cup.
5. He—(*pick*) up a handful of salty mud.

III. Use the following words and phrases in sentences of your own:—

Secretary; announcements; in vain; continued; with a beaming smile; wrapped; camped; addressed; volunteers; the poorest of the poor; handful; no doubt; wetting.

10. GANDHIJI FASTS FOR OTHERS' SINS

I. Answer the following Questions:—

1. Why did Gandhiji fast for others?
2. What were the rules of the Ashram?

3. How did two little girls break the rules of the Ashram?
4. What did Gandhiji do to improve his son?
5. How did Gandhiji try to bring about Hindu-Muslim unity?
6. Why did Gandhiji start a 'fast unto death'?
7. What was the effect of Gandhiji's fast on the nation?
8. How did the Hindus try to remove the grievances of untouchables?
9. What was the Yervada Pact?

II. Fill in the blanks with suitable words :—

1. All had to follow—the rules of the Ashram.
2. He wanted to bring—Hindu-Muslim unity.
3. Service meant—.
4. People tried to remove the—of untouchables.
5. He—his terms.
6. The Government—the Yervada Pact.

approved about sacrifice strictly dictated grievances

III. Use the following words and phrases in sentences of your own :—

Inmates; strictly; publicly; disobedient; upheaval; to make one's way in business; entreat; punishment; fatal; unity; to bring about; understanding; sacrifice; to lay down; separate electorates; perpetual; pact; approved; Constitution; to remove the grievances; to follow one's example.

11. PEOPLE WORSHIP THE MAHATMA

I. Answer the following Questions :—

1. Why did people worship Gandhiji?
2. Why were Gandhiji's feet rubbed with Vaseline every night?

3. What did Gandhiji tell the Gonds?
4. What did Gandhiji tell the peasants?
5. Why was the old man wearing Gandhiji's photograph round his neck?
6. What did Gandhiji ask him to do?
7. What did the lawyer say when he was unhurt although he had fallen out of a running train?
8. What did Gandhiji say?

II. *Fill in the blanks with suitable Prepositions :—*

1. People looked—Gandhiji as an *avatar*.
2. He was subject—all the weaknesses.
3. They begged—a cup of water.
4. Please take that photograph—your neck.
5. Even the educated were not free—this belief.
6. When he was picked—he was found to be unhurt.

III. *Use the following words and phrases in sentences of your own :—*

Surrounded; a mere mortal; subject to; heir to; veneration; divine; woes; recover; as soon as; bitterly; all of a sudden; approached; protested; to take off; discovered; educated.

12. GANDHIJI, A PRINCE AMONG BEGGARS

I. *Answer the following Questions :—*

1. Why did Gandhiji beg for the poor Harijans?
2. How did Gandhiji charge the "price" for his *darshan*?

3. How did Gandhiji collect money for the Harijan Fund?
4. In what did Gandhiji take special delight?
5. How did Gandhiji obtain bangles from Rani-bala of Burdwan?
6. In what ways did Gandhiji collect money for the Harijans?
7. In what way was Gandhiji an expert fundraiser?

II. Fill in the blanks with suitable words :—

1. Gandhiji was a—among beggars.
2. The members of his party—them to do so.
3. The—went up.
4. He told Devdas about the—.
5. It was an—omen to take the bangles back.
6. Richly dressed ladies—off their gold bangles.

pulled ill incident bidding forbade prince

III. Use the following words and phrases in sentences of your own :—

Spare; a wonderful sight; immediately; call out; forbade; to let one off; merely; an ill omen; autograph; to pull off; for a while; to take off; expert; campaign; the would-be minister; to strip off; encouraged.

13. GANDHIJI, THE PILGRIM OF PEACE

I. Answer the following Questions :—

1. What news reached Gandhiji's ears?
2. What difficult task had Gandhiji to face in Noakhali?

3. What did Gandhiji do to restore brotherhood between Hindus and Muslims?
4. Why did Gandhiji forgive the murderer?
5. Why did Gandhiji's Muslim disciple decide to go on a fast?
6. What was the effect of Gandhiji's mission in Noakhali?
7. How did Gandhiji bring about peace between Hindus and Muslims in Calcutta?

II. *Complete the following sentences:—*

1. I won't be at peace with myself unless.....
2. She decided not to eat until.....
3. They assured him that.....
4. If the promise was broken.....
5. Gandhiji went to Noakhali although.....

III. *Give the opposites of:—*

Arrival, dissuade, success, peace, fortunately, death, distant, happiness, weak, difficult, friendship, agreed, goodness, forgive.

IV. *Use the following words and phrases in sentences of your own:—*

Pilgrimage; dissuade; in any case; molest; brotherhood; riots; guarantee; to lay down one's life; referred; mission; embraced; disciple; face to face; fortunately; calming; assured; worst of all; keep the peace.

14. GANDHIJI'S LAST FAST AND DEATH

I. Answer the following Questions :—

1. What did the city of Delhi look like?
2. What was Gandhiji's message to the people of Delhi?
3. What did Gandhiji want the people of Delhi to do?
4. Why did Gandhiji go on a fast?
5. What pledge did the leaders of the parties give?
6. Why did Godse shoot Gandhiji?
7. Why has Gandhiji been called 'The Father of the Nation'?

II. Complete the following sentences :—

1. I will not rest till.....
2. Gandhiji felt that.....
3. He said he would break his fast only when....
4. Gandhiji forgave him although....
5. As Gandhiji approached him.....

III. Fill in the blanks with suitable words :—

1. Riots were—in Delhi.
2. He was determined to—peace in Delhi.
3. India wanted an—settlement.
4. Gandhiji always—his enemies.
5. Gandhiji has been rightly called 'the—of the Nation.'

Father forgave raging restore honourable

IV. *Use the following words and phrases in sentences of your own:*

Resembled; a loyal citizen; intolerable; peaceful;
raging; a change of heart; pledge; to take
place; localities; to carry on; to turn out; rever-
ence; restore; ceased; fatal.



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